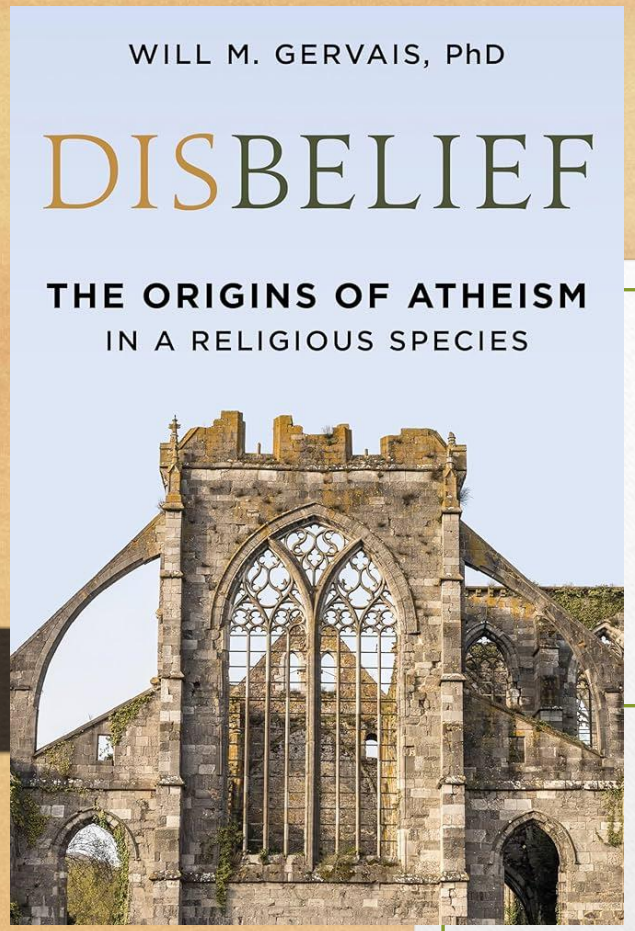


Scientific Study of Religion 8

Dr. Saeed Garmaroudi



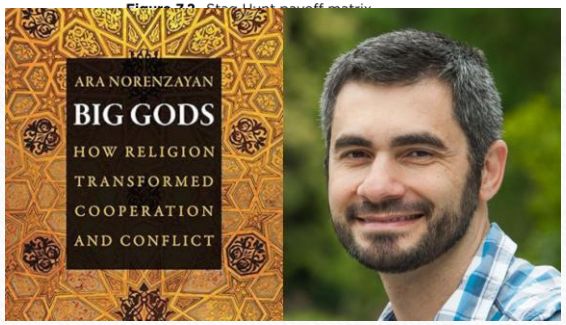
Previously discussed

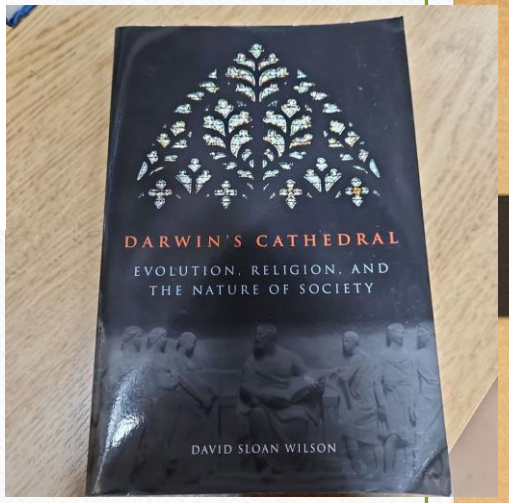
- Why are a number of religions more successful?
- Cultural group selection
- The Shakers and the Latter-Day Saints
- Conformist transmission, norm psychology, and CREDs
- Cooperation or outreach or reproduction
- Big gods
- Empirical research
  - Reminders of God





A's Choice \ B's Choice	Stag	Hare
Stag	3, 3	0, 1
Hare	1, 0	1, 1







***

مرکز تحقیقات روان‌شناسی و دین دانشگاه شهید بهشتی،
انجمن علمی روان‌شناسی دانشگاه شهید بهشتی
خانهٔ خرد و خیال و مدرسهٔ رَوا برگزار می‌کنند:

دورهٔ آنلاین (دورهٔ نخست از دو دوره)

دین از منظر تکامل و علوم شناختی

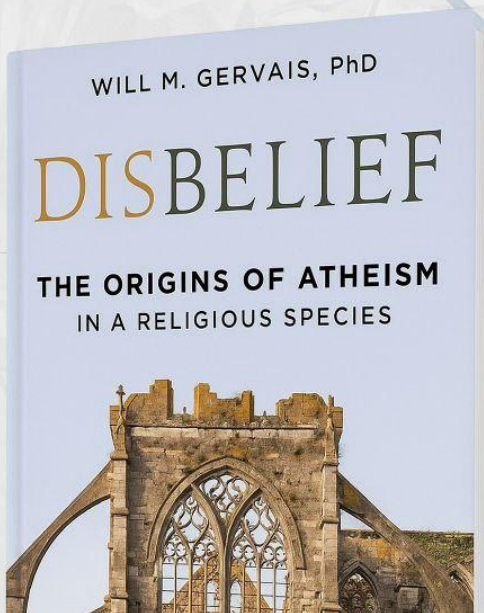
شرح و تدریس کتاب «ناباوری» از ویل جروی



دکتر سعید گرمارودی
عضو هیئت علمی دپارتمان روان‌شناسی
دانشگاه وزلیان آمریکا



دکتر هادی صمدی
استادیار گروه فلسفهٔ علم واحد علوم تحقیقات دانشگاه آزاد اسلامی تهران



چهارشنبه‌ها | از ۱۹ آذرماه

۸ جلسه | ساعت ۱۹:۳۰ الی ۲۱

همراه با اعطای گواهی

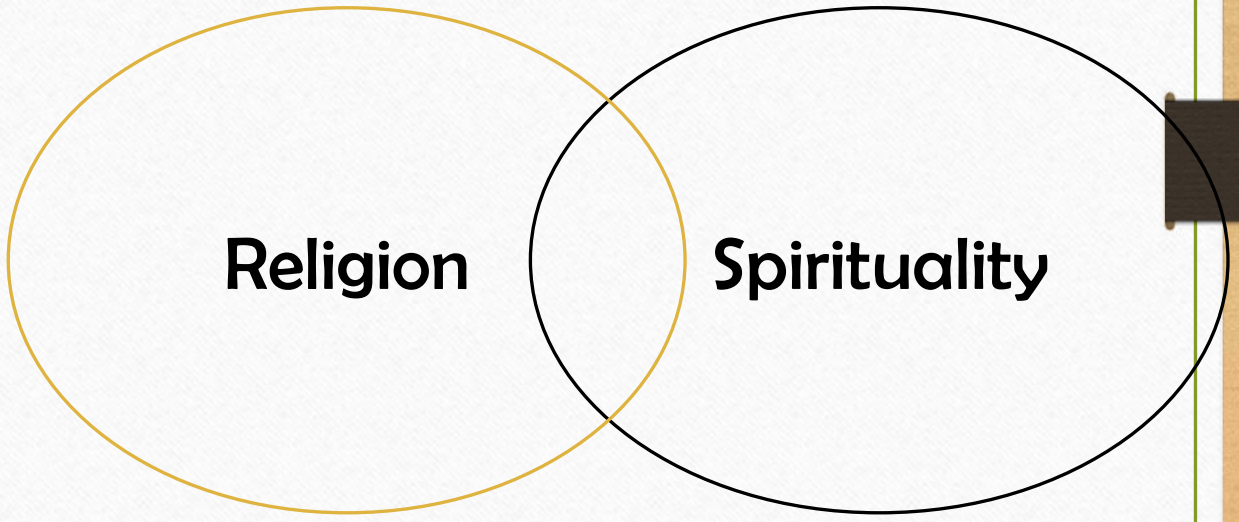
خرد و خیال | رَوا

A review



A review

- Fluent understanding in a scientific frame
- Major Questions
  - Why do we believe in supernatural beings?
    - Other species do not do this
  - Why are the gods similar in various regions?
  - How does religion spread?
  - Why do we devote time and energy engaging in costly and painful rituals to prove our faith in the unseen?



A review

- دین به همان اندازه محصول تکامل است که ریبوزوم‌ها، کرگدن‌ها، اسیدهای ریبونوکلئیک یا رودودندرون‌ها. و به همان اندازه شایسته کنجکاوی علمی و تکاملی است.
- دین سزاوار شگفتی علمی ماست. اگر می‌خواهیم سرشت انسان را بفهمیم—این‌که در سطح کل گونه‌مان به چه بدل شده‌ایم—باید دین را در نظر بگیریم. میراث تکاملی ما دست‌کم شامل ظرفیتِ دین است، و ما تنها گونه‌ای هستیم که (در حال حاضر) می‌توانیم چنین چیزی بگوییم.

A review

- Alien eye
  - Scientific perspective
  - Third person perspective



A review

- Opiate of the masses
- God center of our brains, or a God gene
- Childhood Credulity
- Is Atheism more rational?

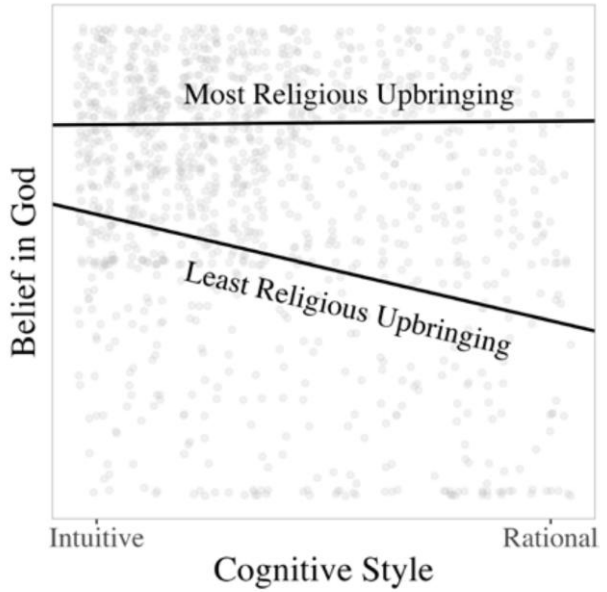


Figure 3.4. Rational cognitive style is entirely unassociated with religious disbelief among people with strong religious upbringings. *Source:* W. M. Gervais, M. B. Najle, and N. Caluori, "The Origins of Religious Disbelief: A Dual Inheritance Approach," *Social Psychological and Personality Science*, 12, no. 7 (2021): 1369–79.

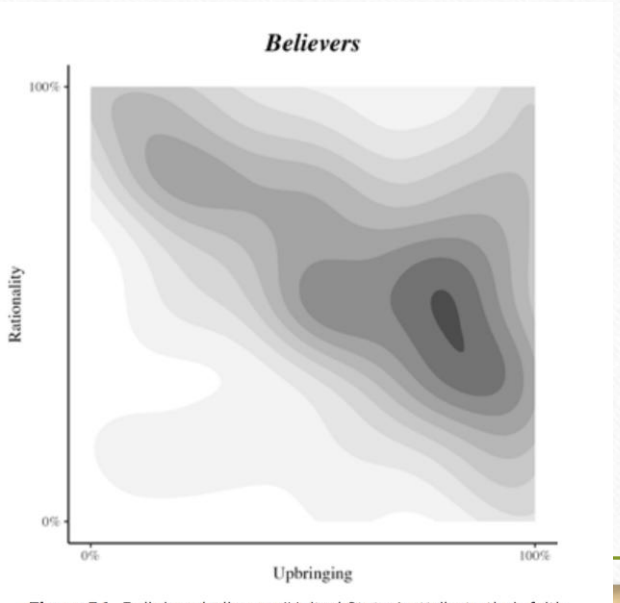


Figure 3.1. Religious believers (United States) attribute their faith largely to upbringing, with mixed attributions regarding rationality.

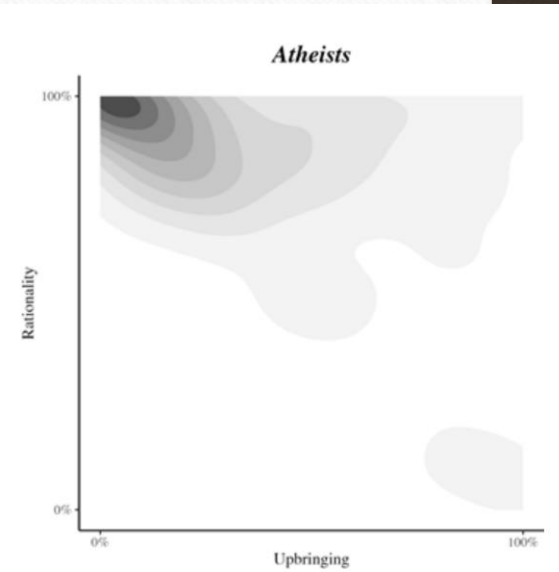
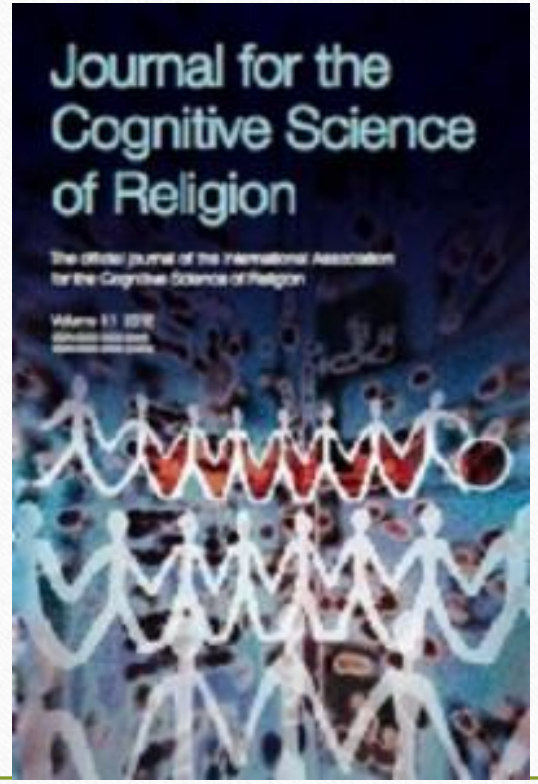


Figure 3.2. Atheists (United States) attribute their disbelief to rationality, rather than upbringing.

A review

- Spotting shared cognitive structures
- CSR ideas
- By-product
- Minds and Bodies
- Agency Detection
- Minimally Counterintuitive Agents
- Teleology and intuitive creationism



A review

- Considering culture as an important element by CSR scholars themselves

New atheism

Embodied Cognitive science

Mystical stance

Neuroscience

Cognitive science of religion

Predictive processing

Psychoanalytic perspective

Cultural Evolution

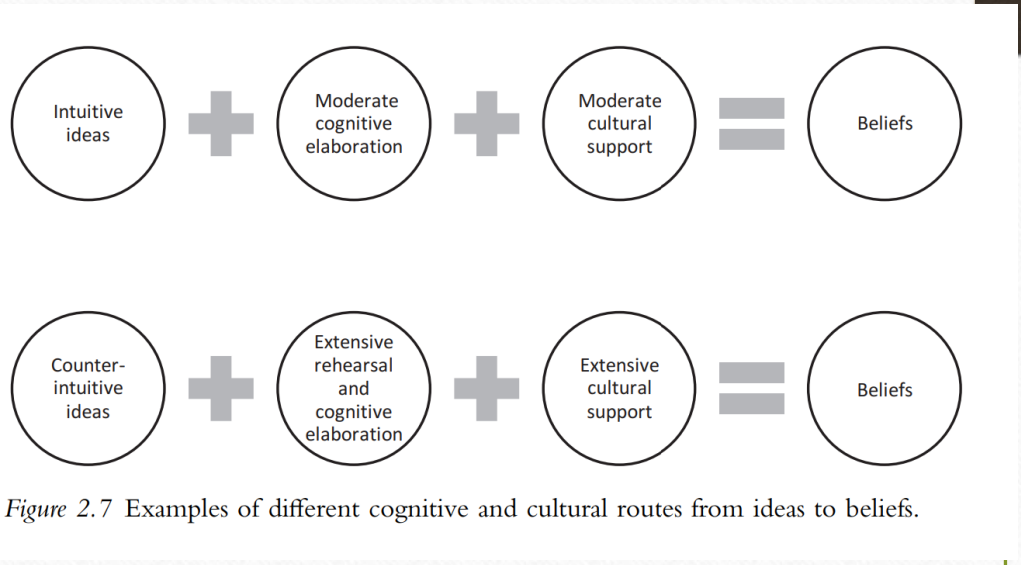


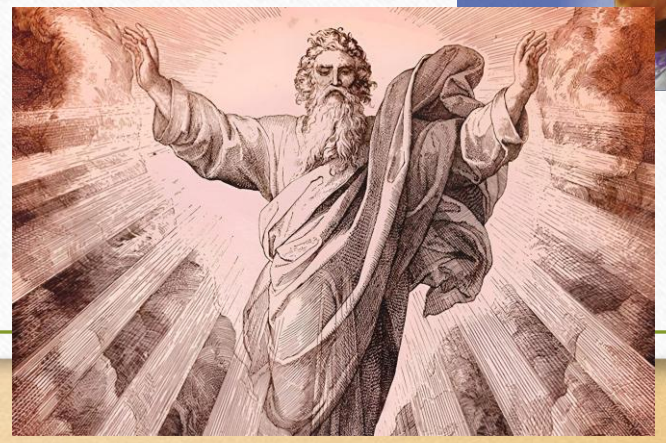
Figure 2.7 Examples of different cognitive and cultural routes from ideas to beliefs.

A review

- CSR comes closer to culture
- Cultural blank slate thinkers come closer to structures
- Sponge (meme)? Sieves? Strategic seeker?
- Content and context
- Context
  - Conformity/prestige-based learning/CREDS
- Mickey Mouse, Santa Claus, Zeus, and Yahweh

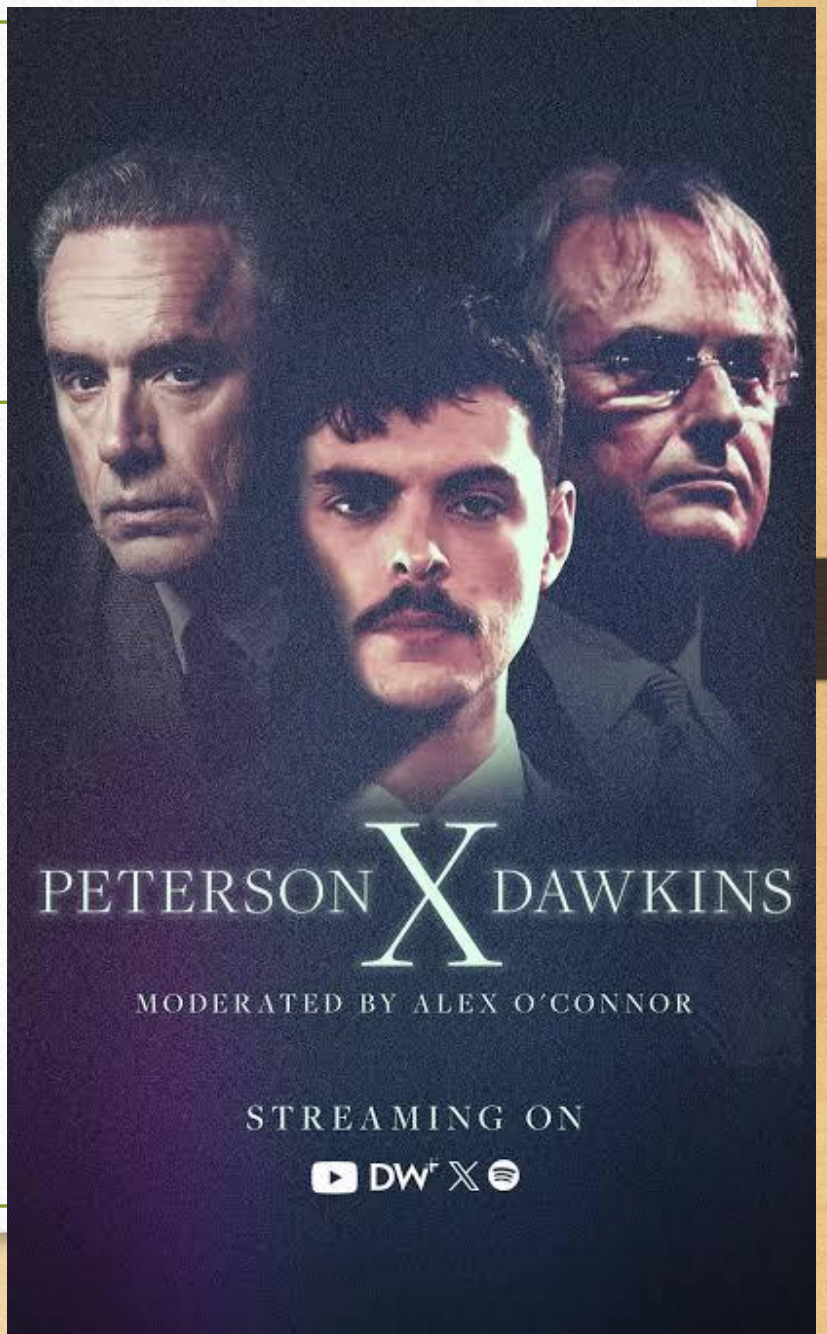




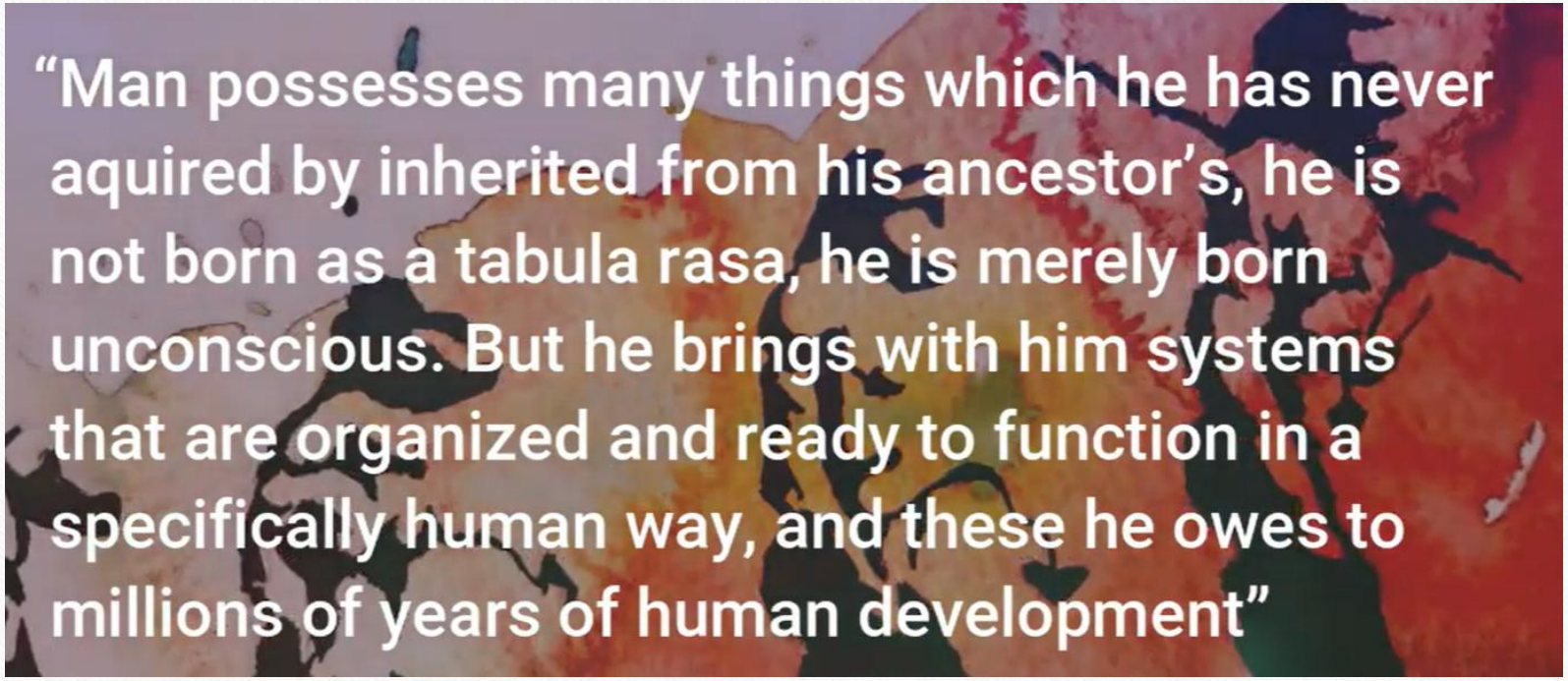


Memes vs. Archetypes

- Dawkins:
  - Meme: spreadability
  - Archetype: a reason why they spread I am ok with it
- Peterson:
  - Hierarchy of ideas / depth (culture)
  - Baldwin effect
  - There is evolutionary pressure (being playable) on cultural frames



Carl Jung:


“Man possesses many things which he has never aquired by inherited from his ancestor’s, he is not born as a tabula rasa, he is merely born unconscious. But he brings with him systems that are organized and ready to function in a specifically human way, and these he owes to millions of years of human development”

Eigenmodes of the deep unconscious: The neuropsychology of Jungian archetypes and psychedelic experience.

McGovern, H.T [1, 2, 3]., Aqil, M [4]., Atasoy, S [5]., & Carhart-Harris, R. L. [6]**

[1] School of Psychology, The University of Queensland, Brisbane, Australia

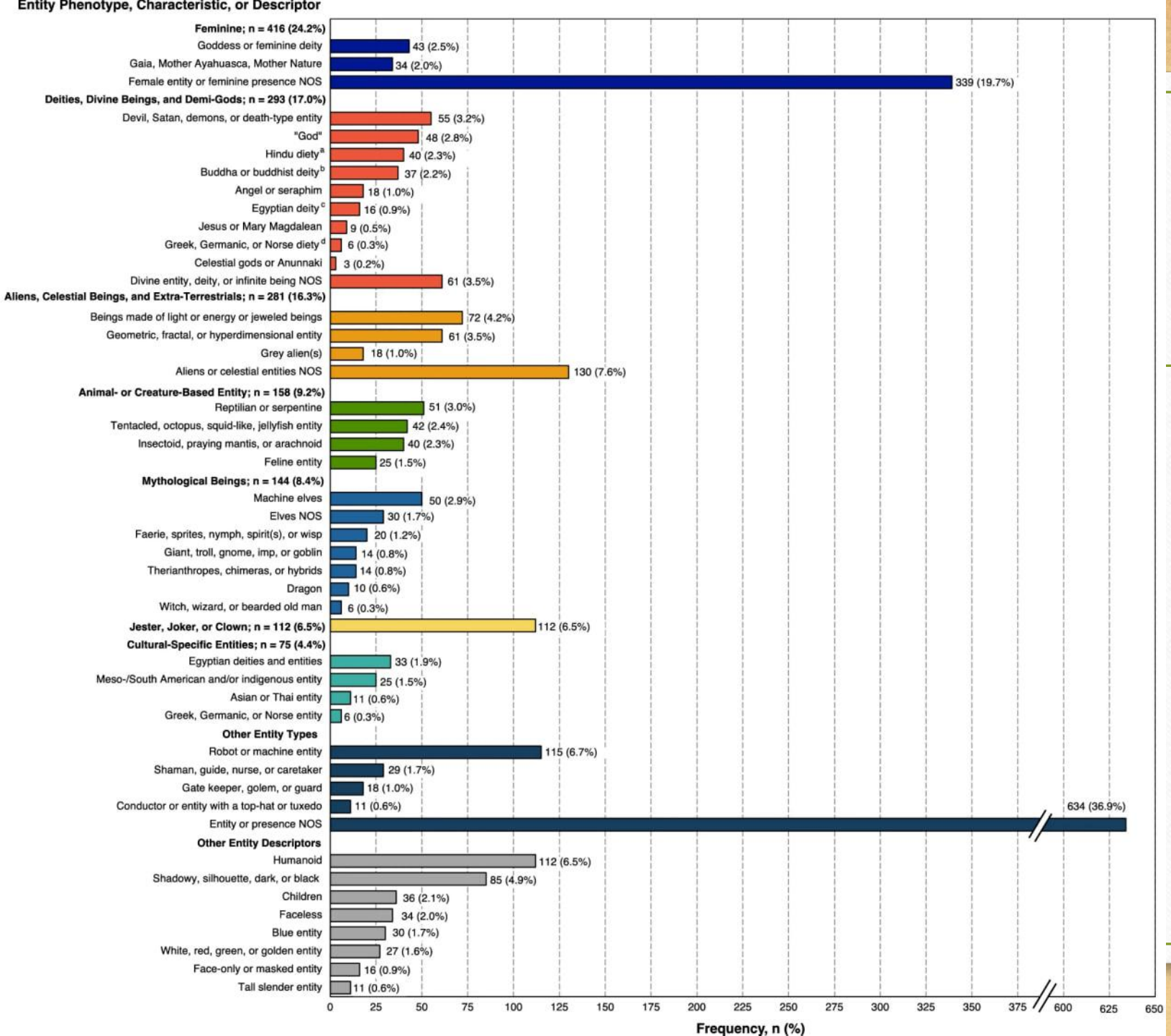
[2] The Cairnmillar Institute, Melbourne, Australia

[3] School of Medicine, Deakin University, Melbourne, Australia

[4] Independent Researcher, Amsterdam, Netherlands

[5] Centre for Eudaimonia and Human Flourishing, Linacre College, University of Oxford, Oxford, United Kingdom

[6] Departments of Neurology and Psychiatry, The University of California San Francisco, San Francisco, United States of America

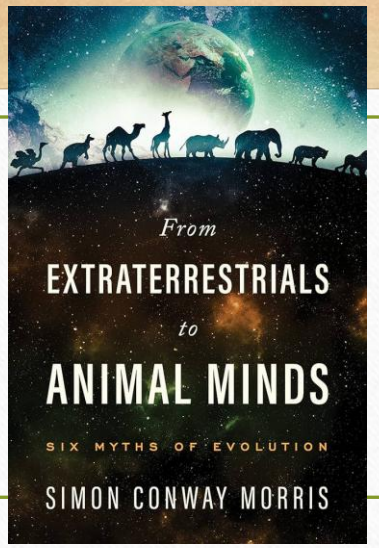

Entity Phenotype, Characteristic, or Descriptor
Feminine; n = 416 (24.2%)
Goddess or feminine deity
43 (2.5%)
Gaia, Mother Ayahuasca, Mother Nature
34 (2.0%)
Female entity or feminine presence NOS
339 (19.7%)
Deities, Divine Beings, and Demi-Gods; n = 293 (17.0%)
Devil, Satan, demons, or death-type entity
55 (3.2%)
"God"
48 (2.8%)
Hindu diety[a]
40 (2.3%)
Buddha or buddhist deity[b]
37 (2.2%)
Angel or seraphim
18 (1.0%)
Egyptian deity[c]
16 (0.9%)
Jesus or Mary Magdalean
9 (0.5%)
Greek, Germanic, or Norse diety[d]
6 (0.3%)
Celestial gods or Anunnaki
3 (0.2%)
Divine entity, deity, or infinite being NOS
61 (3.5%)
Aliens, Celestial Beings, and Extra-Terrestrials; n = 281 (16.3%)
Beings made of light or energy or jeweled beings
72 (4.2%)
Geometric, fractal, or hyperdimensional entity
61 (3.5%)
Grey alien(s)
18 (1.0%)
Aliens or celestial entities NOS
130 (7.6%)
Animal- or Creature-Based Entity; n = 158 (9.2%)
Reptilian or serpentine
51 (3.0%)
Tentacled, octopus, squid-like, jellyfish entity
42 (2.4%)
Insectoid, praying mantis, or arachnoid
40 (2.3%)
Feline entity
25 (1.5%)
Mythological Beings; n = 144 (8.4%)
Machine elves
50 (2.9%)
Elves NOS
30 (1.7%)
Faerie, sprites, nymph, spirit(s), or wisp
20 (1.2%)
Giant, troll, gnome, imp, or goblin
14 (0.8%)
Therianthropes, chimeras, or hybrids
14 (0.8%)
Dragon
10 (0.6%)
Witch, wizard, or bearded old man
6 (0.3%)
Jester, Joker, or Clown; n = 112 (6.5%)
112 (6.5%)
Cultural-Specific Entities; n = 75 (4.4%)
Egyptian deities and entities
33 (1.9%)
Meso-/South American and/or indigenous entity
25 (1.5%)
Asian or Thai entity
11 (0.6%)
Greek, Germanic, or Norse entity
6 (0.3%)
Other Entity Types
Robot or machine entity
115 (6.7%)
Shaman, guide, nurse, or caretaker
29 (1.7%)
Gate keeper, golem, or guard
18 (1.0%)
Conductor or entity with a top-hat or tuxedo
11 (0.6%)
Entity or presence NOS
634 (36.9%)
Other Entity Descriptors
Humanoid
112 (6.5%)
Shadowy, silhouette, dark, or black
85 (4.9%)
Children
36 (2.1%)
Faceless
34 (2.0%)
Blue entity
30 (1.7%)
White, red, green, or golden entity
27 (1.6%)
Face-only or masked entity
16 (0.9%)
Tall slender entity
11 (0.6%)
0
25
50
75
100
125
150
175
200
225
250
275
300
325
350
375
600
625
650
Frequency, n (%)

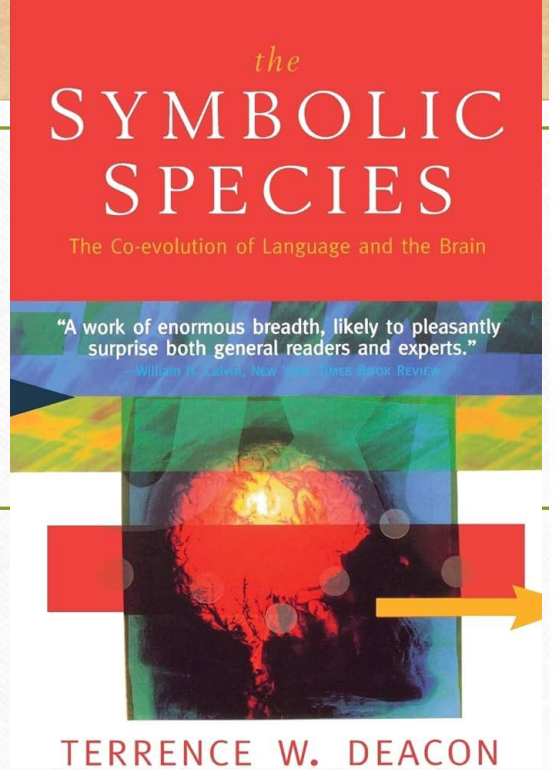
Final thoughts

- Projection
- Movie “Her”
- Leili majnoon (ibn Salam)





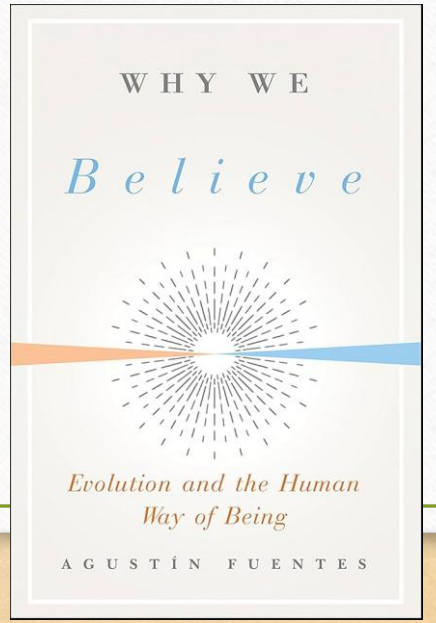


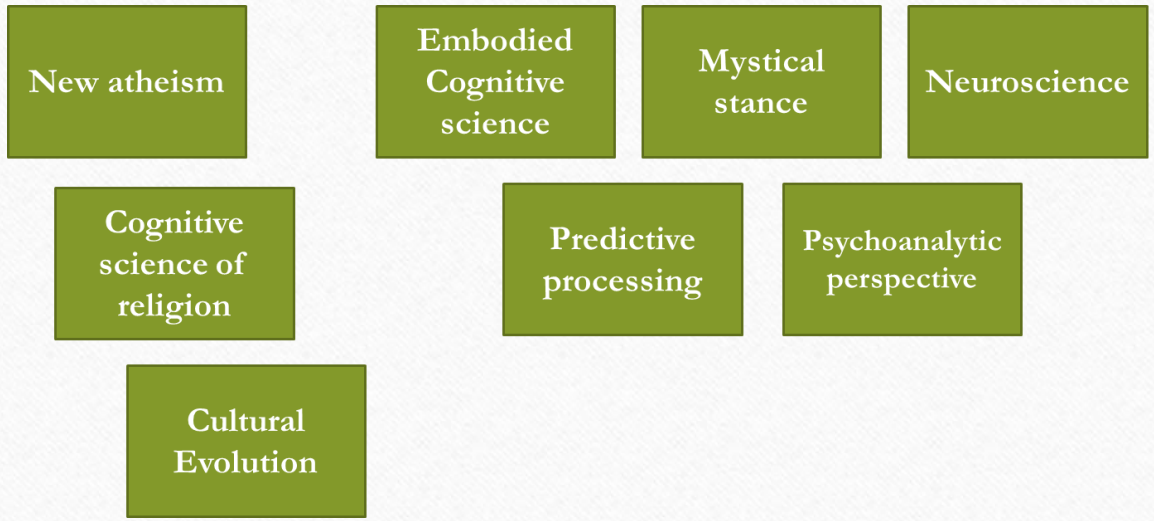




- Terrence Deacon
- Peter Corning
- Agustin Fuentes
  - Human niche

- History of complexity and emergence




New atheism
Embodied Cognitive science
Mystical stance
Neuroscience
Cognitive science of religion
Predictive processing
Psychoanalytic perspective
Cultural Evolution